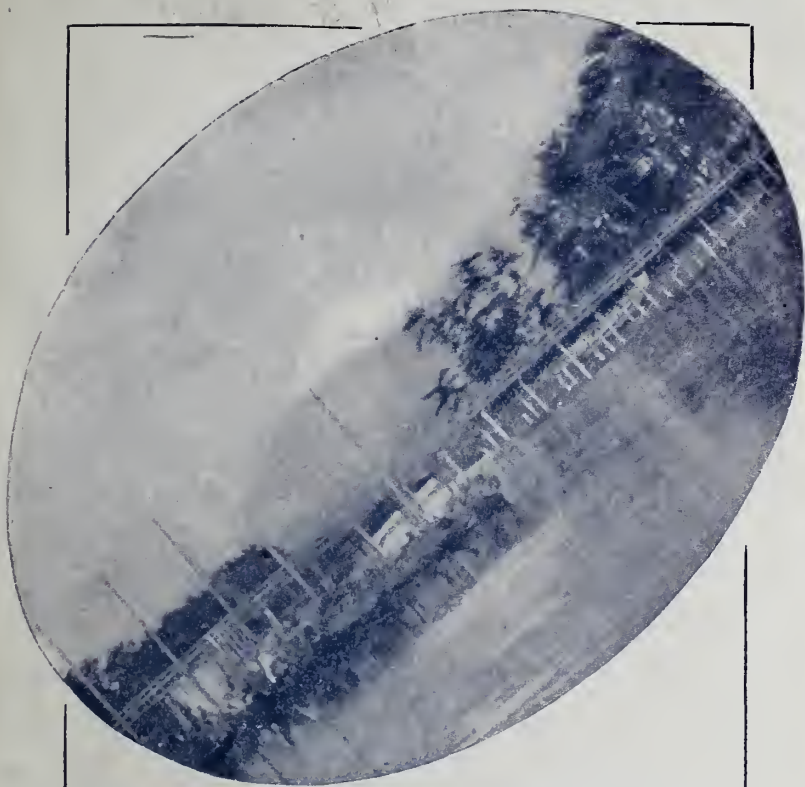


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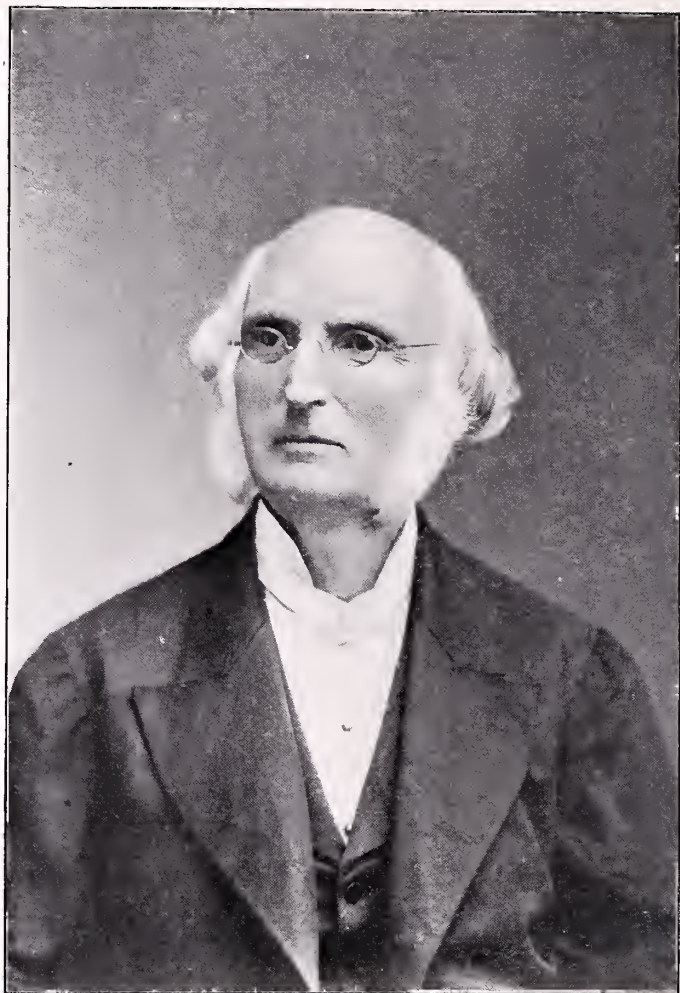
# North Japan Mission

OF THE  
REFORMED CHURCH IN AMERICA  
NEW YORK

1901







REV. SAMUEL R. CROWN, D.D.

SKETCH

OF THE

NORTH JAPAN MISSION

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BY

REV. E. ROTHESAY MILLER

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BOARD OF FOREIGN MISSIONS, R. C. A.  
25 EAST 22D STREET, NEW YORK.  
1901.

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New York

NORTH JAPAN MISSION


R.C.A.

SEA OF

JAPAN

PACIFIC OCEAN





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## THE NORTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA.

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When our first missionaries came to Japan, in 1859, the country was just thrown open to foreign intercourse ; but this intercourse was enthusiastically received by but few, was tolerated by the more enlightened, and was detested by the greater number of the people. Then, too, all from the highest to the lowest, looked upon Christianity with suspicion, to say the least; while most thought it corrupting and a menace to the morals of the country.

After, however, the return of the embassy of Prince Iwakura, in 1873, the eyes of the leading statesmen were opened to the fact that Japan was far behind the rest of the world in true civilization, and they set themselves earnestly to remedy this defect by introducing as fast as possible,—and much faster than they could assimilate,—the flowers and fruits of Western civilization, without caring or wishing for the root from which they sprung.

Even before the return of the embassy, from the first of January, 1873, the old method of reckoning time was changed and the Gregorian calendar adopted. In February the old edict boards, denouncing Christianity with other crimes, were removed, ostensibly because people were supposed to know what they contained, but tacitly it was understood to mean that hereafter Christianity would be tolerated.

From that time the progress of the country has been beyond all precedent. On March 3, 1876, Sundays were made government holidays, in place of the Ichiroku (days of the month in which the numbers 1 and 6 entered). Railroads, telegraphs, and in time, the telephone and electric lights have been introduced ; the army and navy have been entirely reconstructed and put on a foreign footing in point of numbers and efficiency ; a constitution has been given to the people, instead of the Emperor ruling autocratically ; all the laws have been codified and put into operation ; schools have been remodelled and enlarged, the higher colleges and a university established ;

schools for girls have been inaugurated and scattered throughout the country ; and finally, after weary years of planning, hoping, and waiting, Japan's autonomy has been acknowledged in treaties of reciprocity with the nations. All this wonderful programme has been effected in the short space of forty years. It seems like a dream, and we are often in doubt whether it is not something that will pass as quickly as it has appeared.

Together with all these signs of outward progress has come the thirst of the nation, as expressed in her best minds, for the learning of the West ; and, as might have been expected, much of the science so called that has entered the empire has been accepted without its being assimilated, and the result is often seen in the mass of crude theories and half truths which appear in books and magazines. Though of course there are true scholars who have studied and experimented for themselves, till they stand at the head of their professions, an honor to their country.

If all this be taken into consideration it will be seen that, since the Reformed Church Mission was established in Japan at the very beginning of this advance movement, and has been carried on along with it, and has grown with it and taken advantage of all the new factors placed ready to its hands for spreading its influence and strengthening its hold upon the people, the history of the growth of the one cannot well be separated from that of the other.

And so it has been that the slowness of the early spread of Christianity as well as the rapidity of its growth in after years, and then again the hindrances which have taken place in the history of the mission are all intimately connected with the changes which have been taking place at the same time in the country itself, and the changes through which the country has passed are, in a large measure, the explanation for the fluctuations through which the work of the mission has passed.

Up to the year 1889 the South Japan Mission was a constituent part of the "Japan Mission," but in that year by direction of the Board it became a separate organization. For its work and workers during the years before separation reference is made to the "Sketch of the South Ja-

pan Mission," New York, 1899. With these words of preface we pass on to the history of the mission.

Although all mission work is to bring souls who have not known the gospel of Christ to a knowledge—a saving knowledge—of the truth, still there are distinctly recognized branches of this work, all of which, however, are interlaced and overlapping, and so to get an adequate idea of the history of the mission as a mission, we may do well to look at the rise and growth of these different branches of the work. It must be remembered, however, that at the outset there were no such divisions as educational, evangelistic, literary, and medical. In fact the last, medical work, has never been carried on by our mission in Japan; for although Dr. Simmons was sent out as one of the first of our missionaries, yet he left the mission the next year, and his place has never been filled. And although, too, at the very opening of the country there was a fine opportunity for medical work, and some of the missions did enter into it with zeal and their labors have been crowned with success, still one of the first steps taken by the government was the establishment of medical schools conducted by foreign physicians, so that now in every large town and in many of the villages there are doctors, trained in Western science and medicine, and hospitals, most of which are provided with trained nurses. In consequence of this state of things, most of the missions who are working in Japan have either given up medical work or have not established it.

A very obvious reason why there could be no distinction of classes of mission work in those early days was that the great aim of all the first missionaries was to get some mastery of the language, which stood before them like a great high wall, shutting them out from all intercourse with the people whom they had come to teach. We must remember, too, that this grubbing at the roots of the language was, in those early days, a literal grubbing. There were not only no helps to study, but those early missionaries were the ones who had to make the helps for those who were to come after them. Dr. Hepburn's first dictionary was an outgrowth of a list of words that he had collected for his own use, by



A JAPANESE TEMPLE

going out every day with note-book in hand to pick up what little he could from the limited intercourse he was allowed with those about him. Dr. Brown's grammar was made in the same way. And one may imagine what a toilsome task this was, where the gratulation of every little advance made would be checked by the knowledge that what was discovered to-day might have to be rediscovered to-morrow ; for on asking what was the name of any object, an exclamation of wonder or doubt might be taken for the real name, and it might be weeks before the mistake was found out.

During all this time the only preaching that could be done by the missionaries was done by their lives ; they were literally to win their way by their "manner of life" "worthy of the gospel of Christ." (Phil. 1 : 27.) This was the time to exercise patience, humility, and kindness, for it was difficult to get either servants or teachers. And even were one secured, he might leave suddenly without any warning, being frightened at what was said in perfect innocence, or made to leave at the instigation of the spies or semi-officials by whom the missionaries were surrounded.

To be sure a very little evangelistic work was done by giving away some Chinese tracts, which could be read by the learned classes : but it was not long before men were afraid to be seen with one of them, and even afraid to read them in secret, lest they be discovered and so lose their position, not to say their heads.

After the language was in a degree mastered, and reliable teachers were secured, the next step was to prepare a Christian literature, or rather, to translate portions of the Bible, tracts, and hymns. And even after this was done, it was almost impossible to have them printed. All printing at that time was made from wooden blocks, like wood-cuts, for it was not till some years afterwards that movable types were introduced. A man named Inaba did the first printing from blocks, but he did it secretly, and brought the books to Dr. Hepburn by night. After the printing from type was introduced in 1878 the Seishi Bunsha Company undertook to print the portions of the Bible, and, to their credit and honor be it said, they continued to print for the Bible Societies for many years.

It was not very long before the missionaries found that they could exercise an influence by teaching young men who were willing to come to them for the study of English. In this way classes were formed in which were gathered men who, in after years, became the pioneers of the church, and who are now the backbone of the Christian community, while others of them are distinguished in government circles. It was to this class of persons that the truths of Christianity were first unfolded, and among them were the first converts made ; for it was ten years or more after missionaries first came to Japan that public services were allowed, and even then they were held on the premises of the missionaries and not in the native town.

In speaking of the early history of missions in Japan, the names that rise naturally to the lips are those of Drs. Brown, Hepburn, and Verbeck. As it has been well said, "There is in truth no brighter chapter in the history of "America's intercourse with Japan than the chapter "which tells of the work done by Drs. Brown, Hepburn, "and Verbeck." ("Japan Mail.")

The Rev. Saml. R. Brown, D. D., the first of our mission to land on the shores of Japan, (November 1, 1859, in Kanagawa) was eminently fitted both in disposition and training for the position he held during those early days. He was above all else a student and an educator. His mother, Mrs. Phoebe Brown, was a remarkable woman both in what she suffered and in what she accomplished for her large family of children. She impressed her character on her son, and he, inheriting a strong personality and great magnetism, impressed himself in turn on his pupils.

Dr. Brown was a fine musician, a natural linguist, and a careful student of the Japanese language. He was also a thorough teacher, and would not tolerate any half-learned, slipshod recitations in his classes. Those students who followed his advice and thoroughly mastered the drudgery of the rudiments of the English language were the ones who afterwards became proficient scholars, while those who disliked such "childish methods" and preferred to follow the bent of their inclinations were sorry enough afterwards, as they saw their more pains-



taking fellows outstrip them in acquiring forcible and idiomatic English both in conversation and composition.

In Dr. Brown's classes were laid the foundations of our present Meiji Gakuin, in its Academic and Theological Departments. At the same time his critical acumen and fine linguistic attainments were an invaluable assistance in the translation of the New Testament, on which translation committee he acted as chairman from its incipency till he had to leave Japan on account of his failing health, in July, 1879, but a short time before its final completion.

He died quietly in sleep of heart disease, in the summer of 1880, at his old home in Monson, Massachusetts, in the 70th year of his age. His wife survived him a few years.

The Rev. Guido Fridolin Verbeck was born in Zeist, Province of Utrecht, Netherlands, on January 23, 1830. He landed in Nagasaki on November 7th, 1859, and he passed away in Tokyo on March 10th, 1898—the 26th birthday of the first Protestant church in Japan—in his 69th year, after having labored in Japan for nearly forty years. The first ten years of his Japanese life were passed in Nagasaki, a full account of which is given in the sketch of the South-Japan Mission.

Dr. Verbeck came to Tokyo, then called Yedo, in 1869, at the invitation of the central government to establish a college on Western lines. At the time of his funeral the editor of "The Japan Mail" wrote of him, "In the field of education, and even in the realm of politics, Dr. Verbeck played an eminently useful, but always unostentatious part. His transparent sincerity of character won the immediate confidence of all that came in contact with him, his clear insight, just views, and unselfish sympathy made him an invaluable counsellor. It was he that organized the Kaisei-Gakko, Japan's first college, the embryo of the present University, and many schools now flourishing derived able and kindly assistance from him in their early days. How much aid he rendered to the politicians of the Meiji era, in carrying out their progressive programme, we cannot attempt to estimate: but curiously enough on the very night before he died, the present Prime Minister and Count



REV. GUIDO F. VERBECK.



“Okuma, little thinking that the subject of their conversation had only a few hours longer to live, reminded each other that in a memorial penned by him at the time of the Restoration, he recommended the measure which probably contributed more than any other to promote the spread of liberal ideas in Japan, the despatch of publicists to Europe and America for the purpose of studying the civilization on which Japan had so long turned her back.”

Surgeon-General Baron Ishiguro stated at the time of Dr. Verbeck's funeral, that years before, Drs. Iwasa, Sagara, Hasegawa, and himself, after talking over among themselves as to what language ought to be used in the study of medicine in Japan, were persuaded that German was preferable to English; and afterwards Dr. Sagara brought the matter to the attention of Dr. Verbeck, and he agreeing with them made a recommendation to the government that the science of medicine be taught through the German language, and this advice was adopted, and German was made the language of medicine in Japan. This is but an example of the way in which his advice was sought and given on all subjects. Often would he study all night, in order to prepare himself to give advice on some subject with which he was not perfectly familiar. And at a time when interpreters were few and dictionaries rare, his linguistic attainments made his advice for consultation and reference most valuable. For the Doctor spoke and wrote English, German, Dutch, and French, besides reading Latin, Greek, and Hebrew.

Thus for ten years he remained in the employ of the government, from 1869 till 1878, at first as president of the College, and afterwards in various capacities in the Educational Department, and as adviser to the Privy Council and Council of State, and later as lecturer in the Nobles' School. On his retiring from the government service, and returning to California for a well-earned rest, he was presented with the decoration of the 3rd Class of the Rising Sun; and at the same time was made the recipient of such tokens of esteem and admiration from all classes of the Japanese, as have rarely been accorded to any one.

On his return to Japan he once more rejoined the mission ranks, and took part in work congenial to his heart. He taught in the theological school at different times, but always relinquished his chair whenever he could do so without detriment to the interests of the school, so as to leave himself more leisure for evangelistic work, which he so much loved. He was on the Revising Committee of the Old Testament ; and the translation of the Psalms, Isaiah, and some of the later translations of the prophetic books had the advantage of the close revision of Dr. Verbeck and the committee appointed by the Japanese church to act with the foreign committee on revision.

The work, however, for which Dr. Verbeck was peculiarly fitted, and in which he took special pleasure, and for which he will be held in grateful remembrance among the Christians of Japan, was lecturing and preaching. His excellent linguistic powers no doubt helped him in the study of the Japanese language, and his long and close intercourse with the people, at times almost to the exclusion of intercourse with foreigners, enabled him to perfect himself in the colloquial, until his mastery of this was a cause of wonder and delight to those who had the pleasure of listening to him.

Though Dr. Verbeck was very dear to all the members of his mission, and most loyal to his mission's standards both from conviction and affection, yet all missionaries seemed to think that he belonged to the church at large, and he was cordially welcomed and eagerly sought for as a speaker at all kinds of meetings both by foreigners and Japanese alike. Wherever he went through the country he gladly helped all churches, preaching a pure gospel for all who would hear it.

As the great Japanese Preacher and the model Christian "Gentleman" he will long remain our pattern and our guide. To have known him intimately was indeed an inspiration and a cherished memory, like sweet perfume blown from the open gates of Paradise.

## II. Evangelistic Work.

The distinctively evangelistic work of the mission has gradually grown up during later years. For more than

ten years there was comparatively no such work at all. The first labors of the early missionaries were preparatory: either in the way of linguistic studies, or teaching such students as they could attract. Even after public preaching was tolerated, there was no such thing as itinerating, as the missionaries were confined within a ten mile radius of the treaty ports. The first tours were made by some of the young converts. And one principal reason of this was the fact that at first foreigners were were not allowed to travel into the interior of the country without guards. When these were no longer necessary, about 1873, different persons applied for passports in order to make "scientific investigations," or to go to the hills for "health." In this way a fixed official wording grew up, and all passports were marked "for purposes of health and scientific investigation;" which little harmless phrase has caused a great deal of discussion and recrimination. The government officials repeatedly declared that they knew the missionaries went out into the country to teach Christianity, and that they had no objection to their doing so, but that the fixed wording of the passports could not be changed. And yet in spite of all this many accused the missionaries who made use of the passports of preaching under false pretenses. Of course such passports were an inconvenience, because all the places visited had to be entered on them, and the order of visiting the places was fixed, unless, as was at one time the case, whole districts were designated, or whole "circuits," into which the roads of the country were divided. Years later when a new Minister of Foreign Affairs and a new American Minister happened to come into office about the same time, they decided that every one would have to abide strictly by the wording of the passports, and the American Minister so notified his nationals. Soon, however, the Minister of Foreign Affairs found that he had mistaken the intention of his government, and informed the American Minister that the missionaries might resume their preaching tours. Thus matters continued, and the missionaries were able to travel and teach under the restrictions of the passports, wherever and whenever they pleased.

In the matter of holding public meetings, the rules

were more or less strict at different times. Sometimes the subjects, speakers, etc., had to be announced to the police a certain time beforehand. At other periods the mere fact of such a meeting had to be notified. At some times and places at the large meetings there was one or more policemen present ; at other places and times no official ever came. At present there is no hindrance to the missionary going where he pleases or having what meetings he pleases, except that sometimes there are local disturbances, and hindrances are put in the way of renting rooms for lectures or houses for preaching places. Such obstructions generally arise at the instigations of the priests, but they are rare.

Since the new treaties have gone into effect, all churches, regular preaching places, or separate Sunday schools, etc., have to be registered, as well as all ministers, evangelists, and regular paid workers ; and all changes in the same have to be reported. But there is no restriction placed on occasional meetings held at any place throughout the country.



REV. JAMES H. BALLAGH

The first evangelistic work was "hand-picked," work done for individual souls. The first person baptized was Mototaka Yano, a doctor of acupuncture, living in Kanagawa. He was Mr. Ballagh's teacher, and had previously been the teacher of Dr. Brown. He was baptized in his sick bed in October, 1864, and died the following month.

Then, on May 20, 1866, Motonori Wakasu Murata, a minister (karo) of the feudal Lord of Hizen, and his younger brother Yukiteru Ayabe were baptized by Mr. Verbeck in Nagasaki. In later years Mr. Ayabe was a member of one of the Tokyo churches.

In the spring of the same year Mr. Williams (after-

wards Bishop Williams), of the Episcopal Mission, baptized a man named Shomura ; and during the summer Mr. Verbeck baptized a Buddhist priest, Shimidzu, who, after Mr. Verbeck left Nagasaki, was thrown into prison for becoming a Christian, and kept there five years. He afterwards went to Tokyo, and became a member of the Kojimachi Church.

In Yokohama Mr. Ballagh baptized, in May, 1868, Takaaki Ajiki (whose name was afterwards changed to Keijiro Awazu) and Kwanichi Suzuki ; and in February, 1869, Mr. Thompson baptized Yoshiyasu Ogawa, Kojiro Suzuki, and Dai Toriya (a woman).

In the same year, 1869, the Rev. George Ensor (Church of England Mission) baptized in Nagasaki Morizo Nii-mura.

During Mr. Ballagh's absence on furlough in 1868-69, Mr. Thompson, of the Presbyterian Mission, carried on his Bible class and the preaching services which he had started for the few whom he could gather ; but on Mr. Ballagh's return he resumed these services, and also taught a day school of over 20 pupils in the little chapel built on the church lot. This school was composed of young samurai from all parts of Japan, seeking an English education, from whom came not only the first organized body of believers, but the first preachers, college presidents, and professors, as the Revs. Messrs. Honda, Oshikawa, Uemura, Mr. Kumano and others.

The Week of Prayer had been observed from the year 1860 by the missionaries and other Christians at their residences, and was continued from year to year with marked results, notably in the request for prayer sent forth, January 14, 1866, to the Evangelical Alliance in all lands, for the removal of the edict prohibiting Christianity.\* In 1872 the subjects of the Week of Prayer were daily remembered in Mr. Ballagh's school by himself and Mr. Yoshiyasu Ogawa, for the time being his teacher. In February, at the time of the Japanese and Chinese New Year, the pupils of the school proposed of their own ac-

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\* "We call upon our brethren in Christ to pray that this last obstacle may be removed—that the spirit of God may move the rulers of Japan to proclaim liberty to their subjects, liberty to hear and read the Word of God."

cord the holding of a Week of Prayer for Japan, the same as the Europeans had done for the rest of the world. Mr. Ballagh, at their request, joined them in these exercises, and then it was that the windows of heaven were opened for the first time over Japan, and in that little school room were poured out showers of blessing that brought joy to the teacher's heart.

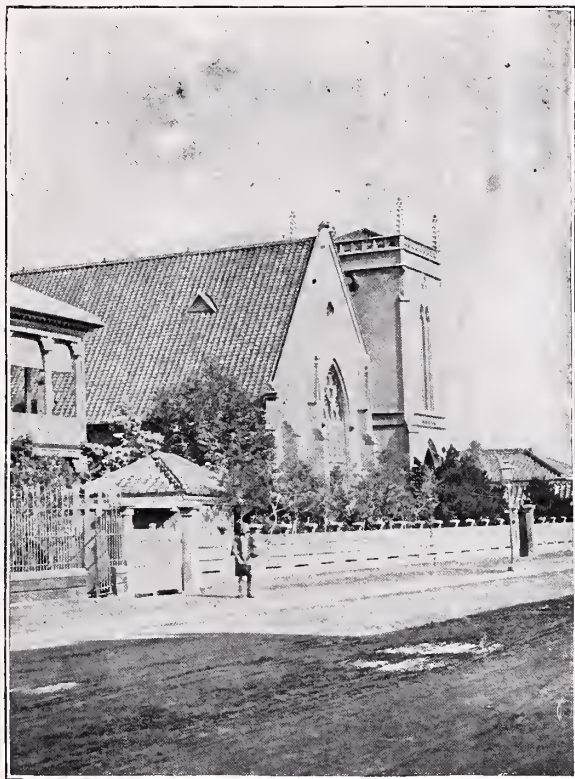
These blessings were continued for weeks, and as a direct fruit of them the first Japanese church was organized at Yokohama, on March 10, 1872. It consisted of nine young men, all members of the school, who were baptized on that day, and two middle aged men who had been baptized previously, Yoshiyasu Ogawa and Morizo Niimura. These two men were chosen elder and deacon respectively of the young church. The members gave their church the Catholic name of "The Church of Christ in Japan," and drew up their own church constitution, a simple evangelical creed, together with a few rules, according to which the government of the church was to be in the hands of the pastor and elders, with the consent of the members.

Eighteen months afterwards a sister church was organized in Tokyo, on the 20th of September, 1873. It was composed of one man Mr. Thompson had baptised in the early part of the month, and seven members of the Yokohama church set off for the purpose, one of whom had been baptized by Dr. Brown, one by Mr. Thompson, and five by Mr. Ballagh. Mr. Thompson acted as their pastor, and the church was known as the Shin-Sakae Bashl Church, while the church in Yokohama was named Kaigan.

The Yokohama church grew rapidly. The year after it was organized, when the first colony was sent off to Tokyo, the membership had increased to 62 adults and 13 children ; while by 1875, when the main church building was erected, there were 166 communicants and 19 children. The dedication of the building took place on July 10th, before which time the meetings had been held in the little chapel, which had been built at a time when it was thought necessary to erect some kind of a building on the lot so as to retain the title to the land.

The cost of the church was \$8,000, the first one thousand

dollars of which had been contributed by the Christians of the Sandwich Islands. Ten years after the organization of the church, on March 18, 1882, King Kalakaua, of the Sandwich Islands, then on a visit to Japan, came to a



KAIGAN CHURCH, YOKOHAMA.

meeting held in the church, when he was thanked for the gift which had been made so many years before by his people, at a time when there was neither church nor Christian in the country.



Not long after the organization of the church Mr. Ballagh made a visit to the mountain of Kano, in the province of Kadzusa, on the other side of Yedo Bay. He was accompanied by Mrs. Pruyn and Mr. and Mrs. Ogawa, and his own two little girls. The foreigners were entertained at the house of the head man of the village, a Mr. Sakuma, and here in front of the household gods Mr. Ballagh preached his first sermon outside of treaty limits, taking as his text Paul's address at the Areopagus. Soon after Mrs. Pierson commenced work at the village of Hakone, where foreigners were beginning to go for the hot weather, and visited Yamanaka, half-way down the other side of the pass, and even as far as Daiba village and the town of Mishima at the foot. Mr. Ballagh followed the same summer to these towns and villages, and Dr. Brown also took part in the services held at Hakone.

The first evangelistic work of the native church was made in October, 1873 when the elders of the two churches, Mr. W. Okuno and Y. Ogawa went into the provinces of Musashi and Niso. They were greatly encouraged by the success of their trip, and on their return Mr. Ballagh speaks of having listened with great interest to the first Gospel sermon he had ever heard from Japanese lips. It was delivered by Mr. Okuno from the text, "For ye were as sheeep going astray ; but are now returned unto the Shepherd and Bishop of your souls," (I. Pet. 2 : 25.)

It was not, however, till July, 1874, that the first real itinerating tour took place, and then it was by the young Christian students, who went out two and two, Mr. K. Shinozaki and M. Oshikawa to Shidzuoka ; N. Yoshida and K. Ibuka to Yashu ; Y. Honda and N. Amenomori and S. Yeto to Shimosa ; and Y. Kumano to Hakone.

During the summer of 1875, Mr. Suzuki, a member of the Kaigan Church, visited his relatives in Ueda, a large castle town in the interior province of Shinshu. While there he spoke to his friends and relatives of the truths of the Bible, and finding among them some who had already heard the gospel he explained it to them more fully. Among these friends was a Mr. Inagaki, who had listened to Mr. Thompson's preaching in Tokyo, and at-



tended Mr. John Ballagh's school in Yokohama, and who also was for about a year in Nagasaki, where he heard Mr. Stout preach. Under the teaching of Mr. Suzuki he became convinced of the truth of Christianity. There was also in Ueda a Mr. Sakamaki, who had been baptized by Mr. Thompson in Tokyo in the spring, and a blind man who had been baptized by Dr. Palm in Niigata.

Mr. Inagaki on his return from Nagasaki passed through Yokohama and heard of a temperance society which had been started there. He was so much interested in it for his own personal needs that he began one with seven members after his return to Ueda. They met regularly, and the study of the Scriptures grew out of their adopting the Ten Commandments as their Constitution. This required the keeping of the Sabbath, so that on that day they studied the Bible, and as they read they marked the passages they did not understand, in the hope that before long some one would come who could explain what was not clear to them. The temperance meetings were strictly confined to the week days.

This band of Bible believers was discovered by Mr. M. Oshikawa in 1875, when he passed through Ueda on his way to help Dr. Palm, of the Edinburgh Medical Mission, in Niigata. He instructed them, and on his advice Mr. Inagaki went to Yokohama and was baptized by Mr. Ballagh in January, 1876. For many years now he has been a prominent minister, and was for a long while, and is now for the second time, the pastor of the Kaigan Church in Yokohama.

Having learned of this interest which had sprung up, unconnected with any missionary effort, and understanding also that the believers were anxious to have a missionary come and instruct them, Mr. and Mrs. Miller started for Ueda in the beginning of August, 1876, accompanied by Mr. S. Maki. They were met at a tea house five miles from the town by five young men, who had been waiting for them since morning, and who accompanied them into Ueda to a house selected for their accommodation, where they remained ten days. Arrangements were made to hold two services daily at the house of Mr. Inagaki's besides the Sunday services and the

meetings for women. These daily services were attended by from 20 to 100 persons. On the last Sabbath Mr. Miller baptized 16 persons ; two men of middle age, eight young men, three of whom were teachers in the common schools, four widows, one young girl, and Mr. Inagaki's little baby, who was christened Love. After the rite of baptism was administered, the Lord's Supper was celebrated by this little band of disciples, far away from all other Christians and surrounded by those who knew little of their recently professed faith and cared less.

When the day came for the missionaries to leave their young converts, they were awakened by the clatter of the wooden clogs of those who had come to bid them farewell, who, with Japanese patience, waited till the missionaries had breakfasted, when joining in a short prayer they took their leave, many with tears in their eyes. At their earnest request, however, Mr. Maki remained till the end of September to instruct them.

The church at Ueda was organized on October 8th of the same year, when 16 more persons were baptized by Mr. Ballagh, and Mr. Inagaki was ordained to the eldership. His wife and grandmother besides one or two sisters were baptized that day. The two former after a consistent course have entered into glory.

This account is given at length as an example of the way in which the gospel seed was springing up all over the country. Sometimes carried by the missionaries sometimes by the native Christians, and sometimes by the written word. One of the believers in Ueda said that he had his attention attracted to Christianity by a clause in the treaty executed between the United States and Japan eleven years before.

Other work under the care of our mission was started in several places in the city of Tokyo and its vicinity. So that in 1877 the Kojimachi Church was organized ; in 1878 the Wado Church, in a village not far from Tokyo where the work was started by a farmer's son ; the same year Mr. Ito established the work in Mishima ; in 1879 the Shitaya Church was organized, of which Mr. Uemura became pastor, and the Kojimachi Church was built, but was burnt down shortly afterwards and not rebuilt again until 1881. In 1879 also Mr. Banno began



FIRST MEETING PLACE OF THE KOJIMACHI CHURCH, TOKYO.

work in Nagoya under the mission, and subsequently Mr. Yamamoto in Okasaki. There was for years quite a prosperous work in this field, the provinces of Mino and Owari; but as the mission could not take sufficient oversight of it, it was passed over to the care of the Southern Presbyterian Mission.

The following churches were once under the care of our mission but are now self-supporting:—Kaigan in Yokohama; Kojimachi and Shitaya in Tokyo; Ueda and Kasuga in Shinshu; Mishima in Idzu; Nagoya and Seto in Owari; etc. Of course for all such independence we are most devoutly thankful. It is for this end that we labor as missionaries, to bring the Japanese church as quickly as possible into a state of entire independence of foreign money, being self-supporting and self-propagating. When, however, the work has not reached a state of self-support, and where we have expended years of labor, or where most favorable opportunities are offered to us, but through insufficient men and means at our disposal we are unable to accept them, it is sad indeed to have to pass this work over to others.

As an example of this latter case we may cite the following:—In 1873 or '74 an earnest request came through Mr. Honda, one of the original founders of the Kaigan Church, that the mission send some one to open a school in his native town of Hirosaki, away in the north of the island. No one on the field was available, and before any arrangements could be made from home, the Methodist Mission was able to send the Rev. J. Ing, who taught in the school, and through whose labors 15 converts were baptized. These believers sent a request to the Kaigan Church to organize them into a church, and that a pastor or elder be sent to the service. This request was granted and Mr. Honda was ordained as their elder, and in November, 1875 the Hirosaki Church was organized, but afterwards it joined the Methodist body. It has been one of the strongest churches in Japan in influence, for it has been said that a large per cent.,—some say as high as one-third—of the native ministers in the Methodist Church in Japan have gone out from the Hirosaki Church.

In the year 1878 an Evangelistic Committee was

formed, composed of foreign and native ministers and elders, and much of the evangelistic work of the missions was intrusted to this committee. In 1879 it was developed into a central Board of Home Missions under the Classis (at this time there was only one Classis, called in Japanese a Chukwai). The work which was given over to the Evangelistic Committee, and so passed on to the Board of Home Missions, was the most prosperous part of the evangelistic work of the several missions ; and as a natural consequence the less prosperous and more difficult places were left on the hands of the missions. Another consequence was that the better evangelists were employed and larger means expended on those places under the Committee, and as a final result some of the present evangelistic work under the mission is backward and needs a great deal of pushing and fostering to bring it up to a point which it ought to have attained years ago.

The present evangelistic work under the direct supervision of the mission is situated in and around Yokohama ; in the province of Awa, across Yedo Bay ; in the province of Idzu ; in the province of Shinano, divided into the North and South Shinshu fields ; and to the extreme north of the main island, in the provinces of Rikuchu and Mutsu, centered in the cities of Morioka and Aomori.

Of these fields that of Awa is neither very flourishing nor important ; the workers have not been first class men, and the results are not very encouraging.

The Idzu field includes the work at Mishima, Koyama, Gotemba, Kashiwakubo, &c., towns and villages around the foot of Fuji. The work here has been very prosperous in the past, and earnest Christians have gone out from these towns, but now the prospect is not so bright ; Mr. Miura, however, has just been transferred to this field from Morioka, and his knowledge and experience may infuse new life into it.

The Shinshu field is one of the most important in the empire. It lies near the heart of Japan geographically, with a population of 1,226,842, and is the great centre for silk culture for raising the silk-worms and cocoons. A range of mountains divides it into the northern and

southern fields, the centres of which are Ueda and Sakashita, though these places are not the most important towns in their respective districts, merely being the most centrally situated for our work. The two important cities are Matsumoto in the south, and Nagano in the north. The whole province of Shinano is the most elevated table-land in Japan. It is fertile and populous, and there are many large towns in it. There is one line of railroad running from Tokyo to the West coast, and thence on to Niigata, which passes directly through the line of our work in North-Shinshu. Another line will be built in the course of two years, which will run from Nagano into South-Shinshu and Kosshu, and so round into Tokyo from the west, instead of from the north. The opening of this second line will give an impetus to the whole of southern Shinshu, and tend to increase the importance of our work in Matsumoto, Suwa, Sakashita, and Iida.

Of these towns in which our present work is carried on by native helpers, Matsumoto is the most important. It was formerly the capital of the prefecture, and is still, in spite of the official centre having been transferred to Nagano, the largest town in South Shinshu, and the centre of all the trade in that region. It is connected by roads with the West coast, and is within a day of Nagano by a rapid river (which, however, is impracticable for the return journey), and in a year or two will be connected by rail with the latter place. The same railroad will also connect it with Tokyo. It is a town of 30,763 inhabitants, and is full of bustle and activity.

The work of the mission at Matsumoto has been carried on for eight years, but has not been prosecuted energetically, and is not so flourishing as it should be. Matsumoto should be made a mission station, with a resident missionary, who could overlook the whole of the work in the South Shinshu field.

Sakashita, a town of 8,310 people, is nearly 32 miles down the valley from Matsumoto in a southerly direction. It has grown lately from the decay of a large town called Takato, not far away. It is quite a business place on a small scale, but promises rapid growth when the railroad is finished through to Tokyo. Our work here

is more flourishing than in any place occupied by our evangelists, although it has been commenced recently.

Suwa, with 6,200 inhabitants, is a town at the foot of the Wada Pass, on the Naka-Sen-Do, the main road through the centre of the island from Tokyo to Kyoto. It is about 20 miles from Matsumoto, and the same distance from Sakashita, but somewhat off the direct route through these two towns. The town is not of great importance, but there are large silk-reeling factories in the vicinity, and it is a centre from which the near towns and villages can be reached. The work here is not large but fairly flourishing. There is a little chapel built by the believers, largely with the help of the mission. The evangelist in charge visits Upper-Suwa, a town of 9,900 people, where also work has been carried on for a number of years. This latter village is three miles away and on the main road into the province of Koshu.

Iida is a large town containing a population of 14,223 persons, about 28 miles down the river from Sakashita. It is a clean and thrifty place, and the outlet of the trade of the valley, at the head of navigation on the Tenryu River, a day's journey down the rapids of which takes one to the town of Hamamatsu on the Tokaido. The outlook for Christian work in Iida is bright, as it was well started and continues to prosper.

Looking at North-Shinshu, the natural centre is Nagano, a city of 30,412 persons, the capital of the prefecture, the seat of the great temple of Zenkoji, and so of Buddhistic influence. It lies in a fertile plain surrounded by mountains. In coming from Tokyo the railroad runs through a beautiful and flourishing section of country for about one hundred miles to the foot of the celebrated Usui Pass. From there it climbs by the Abt system to the edge of the great table-land of Shinshu, and just on the borders of this table-land, at the top of the pass, lies the village of Karuizawa within sight of the smoking volcano of Asama. This is the great summer resort of the missionaries of Japan. From Karuizawa the table-land gradually declines towards the west coast, and about half way down is the city of Nagano, 135 miles from Tokyo, or nine hours by rail, being 21 miles or one



hour distant from Ueda. There are said to be ten towns within fifteen miles radius of Nagano, each of which contains over ten thousand inhabitants, besides the intervening villages. On account of the bigotry of the people, all of whom are under the influence of the priests of the great temple, the city is not such an important commercial centre as its position and prestige would warrant, but for evangelistic work it is one of the great cities of Japan.

Next to the great temple its most commanding buildings are those of its large and rapidly growing schools, from the lowest grade to the Normal. About 100 students, many of whom are largely influenced by the teaching of the missionaries, go out each year from the higher schools into the various parts of the province disarmed, to say the least, of their prejudice against Christianity.



REV. FRANK S. SCUDDER.

The work of the mission was commenced in this city in 1890, but it has only been since 1897, when Mr. and Mrs. Scudder and Mrs. Schenck were located here, that it has been adequately looked after. The great number of priests, and the way in which almost every one in the place is connected in one way or another with the temple and its services, makes it a very difficult place in which to carry on successful mission work. But this will

pass away in the course of time, and the very fact of the people being zealous Buddhists will lead to their being zealous Christians, as soon as their eyes are opened to the light. The preaching place at Nagano is steadily increasing in membership, the number of believers at present being about 40.



The oldest centre for the work of the mission in Shinshu is Ueda, a town of 23,664 inhabitants. The Ueda Church was organized October 8, 1876 with 37 members, and it continued under the care of our mission, with intervals of self-support, until the Synod (Dalkwai) took oversight of it in 1895. It is now self-supporting, and their new pastor was installed in December, 1899. The members of the church cordially work with the ladies of the mission stationed in Ueda.

Although our mission was so closely connected with this work in Ueda from as long ago as 1876, it was not till the year 1894 that Miss Mary E. Brokaw went there to reside, and was followed the next year by Miss Mary Deyo. They have developed the work among the women and established Sunday schools and women's meetings through all the towns and villages in the neighbourhood, and given a great impetus to the whole evangelistic



MISS MARY DEYO.

work, rousing the church members to more activity and zeal. Miss Brokaw remained till 1898, when she went to America, and on her return to Japan was married to the Rev. Wm. Y. Jones, of the Presbyterian Mission. Miss Harriet Wyckoff went to be associated with Miss Deyo in October, 1899, but returned to the Ferris Seminary in April, 1900.

From Ueda and the neighbouring town of Komoro, a place of 8,404 people, where the mission has carried on work for years, mostly through the labors of the Rev. Shigeto Maki, smaller places have been reached, but no one of them is very prominent. At one time there was an organized church at Kasuga, a small village of 2,631 persons in the mountains, but this was subsequently disbanded by the Classis, and lately the believers of

Usuda and Nozawa, formerly belonging to the Kasuga Church, have been organized into the Usuda Church, and are under the care of the Home Mission Board of the Synod (Daikwai).

Another evangelistic field of the mission is in the northern part of the main island, in the prefecture of Iwate and Aomori. Work was commenced in Morioka by the Rev. Taketaro Hayashi and his wife late in the year 1887. They were followed the next spring by Mr. E. R.



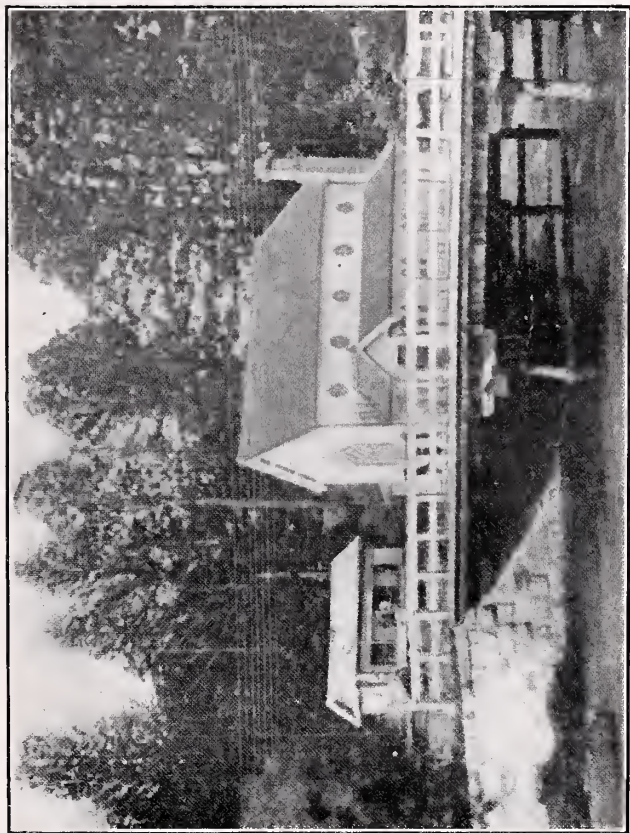
REV. E. ROTHESAY MILLER.

Miller and Mr. Toru Miura, who removed there permanently with their families during the summer. After a little over a year of labor Mr. Hayashi removed to Mom-betsu, a town on Volcano Bay, in the Hokkaido, and became pastor of the church in that place. The members of this church later started a colony for the support of the Hokkai Orphan Asylum, of which Mr. Hayashi became the head, and has continued to be the efficient manager ever since.

Mr. and Mrs. Miller were joined by Miss Leila M. Winn in September 1891, who continued in Morioka till the spring of 1894 when she removed to Aomori.

We are indebted also to the labors of the Rev. Geo. P. Pierson, of the Presbyterian Mission, who kindly consented to take the oversight of the church work during Mr. Miller's absence in America, from May, 1892 to December, 1893.

Morioka, the capital of Iwate Prefecture, is a city of 34,000 inhabitants, at the head of navigation on the Kitagami River, the largest city north of Sendai, except Niigata which is on the West coast. It is both the tradal and educational centre of the whole northern part



MORIOKA CHAPEL.

of the country. There are some cocoons and rice raised, but the principal products are lumber, cotton woven goods, iron tea-kettles, a little lacquer, and other industries. The schools are of all kinds, from primary up to normal, and of late years, higher schools for girls have been established. There are besides an agricultural school and a veterinary school under the prefecture government, and a central government has just issued plans for the gradual building of a higher school for agriculture and forestry, the students for which will be graduates of the Middle School. This school will be of the same grade as that of the Agricultural College in Satsuporo.

As a consequence of all these schools there is a large number of students from all over the prefecture; and among those who listen to Christianity the young people form the majority, the next larger class being the officials, comparatively few of the merchant class attending the services. Thus it happens that those who are baptized are a movable quantity, the officials changing every few years, and the young men growing up and going away to other places either to complete their studies, or to enter their life work. To be sure in after years they may return, but in the meantime the church roll is continually changing, while the number of believers remains about the same from year to year. Had all remained who have joined the body of Christians from the beginning, there would be a strong self-supporting church, for over one hundred have been baptized and nearly half as many more have been received from other churches. The present membership is 92, but of these only 23 are living in Morioka, of whom 5 are children.

There is a Methodist Church in Morioka as well as a Baptist one, in numbers not quite so large as our own. The most cordial relations exist between the believers. We have a union prayer meeting every month, which meets in turn at the different churches, and an exchange of pulpits monthly. There is also a monthly ministers' meeting, where items of moment are discussed, and union meetings and matters of mutual interest are arranged for.

In 1895 the lot for the church was bought, and the same year the church and parsonage were built, the dedication taking place on Christmas Day. The whole cost was \$1,968 gold, or \$3,725 silver ; which includes the cost of grounds, parsonage, church, and furnishing.

An interesting work has grown up in the prison. In 1891 permission was obtained to hold preaching services on Sunday afternoons for all those prisoners who wished to attend. At first Mr. Miller, Mr. Poate of the Baptist Mission, and Mr. Miura took turns in this service ; but after Mr. Poate and Mr. Miller went to America in 1892, Mr. Miura carried on the work alone, for even after Mr. Miller's return in 1893, he could not obtain permission to renew his work. Quite a number of the prisoners have been deeply interested, and have professed a desire to lead better lives, and some have asked for baptism. As long as they remain in Morioka they attend the services in the church, but as most of them are from other parts of the prefecture, when they return to their homes they have no opportunity to hear Christianity, but we try not to lose sight of those who are in earnest. Before Mr. Miura left, Mr. Shimamura received permission to carry on the work in the prison in his place.

Mr. Muira after over twelve years of faithful service has been transferred to the Idzu field, on account of his wife's health. He will reside for the present in the city of Shidzuoka. His place will be supplied by Mr. H. Shimamura, a graduate of the Theological Department of the Meiji Gakuin. His wife is a graduate of the Methodist Bible School in Yokohama.

From 1888 work was commenced in Hanamaki, a town of 8,360 people about 25 miles south of



REV. H. HARRIS

Morioka, on the line of the railroad, but after varying success the work was given up, for nearly all the Christians had moved away, and no one came to the services, and the worker in charge asked to be relieved. The believers are just now asking for occasional services and offering to entertain the evangelist when he comes.

Work was opened in Ichinoseki in the summer of 1894. This is a town on the borders of the prefecture, some 60 miles south of Morioka. Ichinoseki, including the connecting villages, contains some 12,822 inhabitants, which makes it the largest place in the prefecture next to Morioka, and lately it has become a school centre for that part of the country, a Middle and Higher Primary School having been built.

There is considerable interest among some of the students, and the work is doing well. Mr. and Mrs. Harris labored here for one year, but in September, 1889 removed to Aomori to take the place of Miss Winn, who had gone home on furlough. At present the work is in charge of Mr. and Mrs. Miyagawa, who were married last January, though Mr. Miyagawa had been laboring at Ichinoseki since Mr. Harris went there.



MISS M. LEILA WINN.

Miss M. Leila Winn went to Morioka in September, 1891, and remained there during Mr. and Mrs. Millers' absence in America, 1892-93. In 1894 she went to Aomori, a city on the northern coast of the main land, where work had been started by Mr. Maki in the autumn of 1891. A lot of land was purchased by the mission, and a house built for Miss Winn in 1895; and in 1899 a church was put up on the same lot, at a cost of \$950 gold. The dedicatory services were held June 24, 1900.

The work is doing well here. Mr. Nagayano, the evangelist, having just removed to take up work in Nagano. Mr. Akasu and his wife entered the field in September. He has been laboring lately at Mito under the Board of Home Missions of the Synod (Daikwai).

Aomori is a very enterprising place and is certain to grow in importance, since it is the terminus of two railroads, one the trunk-line from Tokyo to the north, and the other from the west coast, by way of Akita and Hirosaki. Within the last twelve years the growth has been from 15,000 to 29,000, the streets have been paved and electric lights introduced. All the trade by rail from the main island to be shipped to the Hokkaido must pass through Aomori ; but just on this account the population is a shifting one, and not noted for its over honesty ; but, on the other hand, they are not particularly prejudiced against Christianity. They are not so conservative as the people of the south, nor so accessible as those of the Hokkaido.

In neither Morioka nor Aomori has a regular church been organized, because neither place is yet able to support its own pastor. But according to the Constitution of the Japanese Church, preaching places can be placed in charge of certain ministers, who report them to Clasis (Chukwai) as regular bodies of believers ; in this way they have a certain standing and organization. They are generally spoken of as churches, though technically they are merely "preaching places."

The characteristics of these people of the north, in contradistinction from those of the south, are inactivity in business, politics, religion, and pretty much everything, and indifference to all religious questions, not only to Christianity but to Buddhism as well. Even the believers seem to be satisfied with having become Christians themselves, and do not feel the need of working for others. However, these lukewarm believers generally remain as they are, that is, though they are not active Christians, they are not so apt to change as some of those in the south.

The work is more hopeful in the north than it has been for years, the interest being especially among the young men in schools.



### III. Educational Work.

#### I. FERRIS SEMINARY.

When missionaries first came to Japan, although there were schools and teachers for boys and young men, the education of the girls was almost entirely neglected. And even after the Educational Department was organized and a public school system established throughout the country, it was a long time before girls were found in any classes but those of the Primary Schools. For this reason the first steps in the education of the women of Japan on modern lines was inaugurated by the missionaries.

The Reformed Church in America has the honor of sending out the first woman to devote herself to the education and Christianization of the women of Japan. Miss Mary E. Kidder may be considered the pioneer in this work, which has at the present time grown to such large dimensions. For although Miss C. Adriance did come out under our Board in 1859 with Dr. Brown's family, yet she grew discouraged and left for the Amoy field. She died shortly afterwards in 1863.

Miss Kidder accompanied Dr. and Mrs. Brown on their second visit to Japan in 1869, and as soon after landing in Yokohama as the necessary preparations could be made they left for Niigata, where Dr. Brown had been engaged to teach in a government school, since at that time no direct Christian work could be undertaken. Here amidst purely Japanese surroundings she devoted herself to the study of the language, using what slight helps were available at that day. In this way she was preparing herself for the work that came to her later.

In 1870 Dr. Brown having been transferred from the school in Niigata to one in Yokohama, Miss Kidder accompanied him and Mrs. Brown, and in the autumn of that year, at Mrs. Hepburn's (Presbyterian Mission) request, took over a class of one boy and two girls, whom Mrs. Hepburn had taught to read. At the end of a year she had six girls in the class, and so passed the boys on to Mrs. Pierson, of the Women's Union Missionary Society, and kept the girls only, since she had come to labor for the women of Japan. During the second year





THE FERRIS SEMINARY, YOKOHAMA.

the class increased to 22, and in July she removed from Dr. Hepburn's dispensary, in which she met her class, and which he had kindly placed at her disposal during his absence in China, to a house outside of the foreign concession situated in the official part of the city, which was procured through the kindness of the governor, Mr. Taku Oye, free of rent ; who also presented her with a covered jinrikisha drawn by two coolies, as the school was some miles away from her home.

This school was carried on for three years at the house on Ise Yama, but was removed to its present position on the Bluff in Yokohama in 1875, the plot of land having been obtained from the government, through the good offices of the governor, after a great deal of diplomatic correspondence.

Miss Kate Hequembourg was sent out by the Board to assist Miss Kidder in the school in November, 1872, but her health soon failing she returned home in the spring of 1874.



MRS. E. ROTHESAY MILLER.

The lease of the lot was placed in Mrs. Miller's hands in November, 1874, at the same time that the money came from the Board for building the school. Miss Emma C. Whitbeck arrived the same month to teach in the school.

The Ferris Seminary was opened on the 1st of June, 1875. From this time until the return of Mr. and Mrs. Miller\* to the United States on furlough, in the spring of 1879, Mr. Miller assisted in the conduct of

\* Mr. Miller came out to Japan in June, 1872, under the Presbyterian Board, and was married to Miss Kidder in July, 1873. Although he resigned from the Presbyterian Mission in September, 1874, he still continued to work with that mission till the opening of the next year. He joined the Reformed Mission in July 1875.

the school. In the spring of that year Mrs. Miller was ordered by her physician to return to America, and so resigned her connection with the school, leaving it in charge of Miss Whitbeck. She was not, however, very long alone, for the Misses Farrington, who had been sent out to Nagasaki, had to leave there on account of ill-health, and stopped in Yokohama, hoping that they would be able to assist in the Seminary, but, to their disappointment, the next year they were compelled to return home permanently.

Miss H. L. Winn joined the mission in 1873, and at first helped her uncle, Dr. Brown, to teach his classes of boys; but upon the return of Dr. and Mrs. Brown to America in 1879, she also came to assist in the Seminary, where she remained until her marriage in 1887.

In 1881 Miss Witbeck returned to America, and the Rev. Eugene S. Booth and his wife, who had come from Nagasaki in quest of health, were put in charge of the Seminary, and, excepting the time of two furloughs home, in 1886-7 and 1896-97, have been at its head ever since. The position which the school holds today in the eyes of the Japanese is due in a large measure to their labors.

Soon after Mr. and Mrs. Booth's advent there was a great impetus felt all over Japan in the education of women, and following this a large influx of pupils to the Seminary, as to similar schools, so that the accommodations for the scholars were found to be too cramped, and representation being made to the Board, the Woman's Board appropriated \$2,500 for the enlargement of the school. These funds were supplemented, without solicitation, to the amount of about \$800, by foreign merchants and others residing in Yokohama, to whom it had become known that the amount available was insufficient, owing to the appreciation in value of the local currency during the building of the addition. The enlargement was completed in the autumn of 1883.

Miss Carrie E. Ballagh joined the mission in June, 1888, and taught in the Boys' School, Senshi Gakko, and Ferris Seminary till her marriage, April 8, 1885, to Francis W. Harrell, M. D., of the Episcopal Mission.

Miss M. Leila Winn came out to the Seminary in 1882,

and remained there till her furlough in 1890. After her return to Japan she engaged in evangelistic work, at first in Morioka and later in Aomori.

Miss Anna H. Ballagh also taught in the Ferris Seminary from 1884 to 1887, when she married the Rev. R. E. McAlpine of the Southern Presbyterian Mission.

During these years schools for girls were building all over the land, for it had become a sort of fashion to be interested in the education of women. The number of pupils in Ferris Seminary rapidly increased, and many applications had to be refused on account of want of room : so much so that hopes were entertained that were the accommodations of the Seminary made commodious enough, the income from tuition and other fees would be sufficient to meet all expenses but the outlay for the salaries of the missionaries and the maintenance of the property.



REV. EUGENE S. BOOTH.

In 1866 Mr. Booth and his family went to America, and while at home he exerted himself to raise money for the Seminary. His efforts were so far successful that on his return, in 1887, the mission was able to purchase the lot on which the school stood and the adjoining one for the sum of \$3,000. The original lot had been given by the government for the pur-

poses of the school, but as some objections had been raised to such a gift to a

private establishment, and as it was thought better for the mission to hold the property on the same footing as all land was held in Yokohama, and the authorities themselves suggested the purchase at the nominal upset price as the best solution of the difficulty, this was done and the deed made out in the name of the Revs. Messrs. Miller and Booth, as trustees for the Board.

Although there were now more pupils than ever before, and they remained longer in school, yet because the studies pursued, aside from the prescribed Scripture lessons and English, were chiefly elective, and dependent somewhat upon the ability of the Japanese teachers of the different branches, there were but three pupils graduated during these years.

The Ferris Seminary, in common with other mission schools, has been severely criticized by the Japanese, chiefly because, it was said, such schools educated the girls so as to unfit them for the lives they had to lead among their countrymen. The time of these anti-foreign criticisms has passed, and the Japanese Christians, as well as others of their countrymen, are beginning to appreciate, as they have not before, the good that these mission schools are doing for their countrywomen.

At the opening of the school in September, 1887, a definite curriculum was made out by which the scholars could be graded and their standing ascertained accordingly. In consequence of this the school lost about forty pupils. But even then there were more scholars than could be accommodated, and a temporary annex, in the form of a cheap Japanese house, had to be built, where twenty-five pupils with a Japanese teacher—all volunteers—spent the winter. The faculty was augmented at this time by the addition of several teachers, most of whom were graduates of the school.

Miss Anna De F. Thompson came out in 1887, and has been connected with the Seminary ever since.

Miss Mary Deyo came out in 1888, and remained in Ferris Seminary till her furlough in 1894. Upon her return to Japan in 1895 she went into evangelistic work in the town of Ueda, Shinshu.

Miss Mary E. Brokaw, who came first to Japan in 1884 to join the mission in Nagasaki, was transferred to Yokohama in 1890, and taught for a while in Ferris Seminary. In 1894 she went to Ueda to engage in evangelistic work, and was joined the next year by Miss Deyo. Miss Brokaw remained in Ueda till her return to America in 1898. She came back to Japan and was married to the Rev. Wm. Yates Jones of the East Japan Mission of the Presbyterian Church in 1899.

Miss Julia Moulton began teaching in the Ferris Seminary in November, 1888, and joined the mission in 1889. She has been connected with the Seminary ever since.

Miss Harriet Wyckoff joined the mission in September, 1898, and has taught in Ferris Seminary since except from October, 1899, to March, 1900, during which time she was with Miss Deyo in Ueda.

A large addition to the Seminary was made by the erection in 1889 of Van Schaick Hall, which was formally opened on June 1st. It cost \$15,000, of which more than \$1,000 were contributed by Japanese. It is named after Miss Jane C. Van Schaick of Albany, New York, who contributed largely towards its erection. This building comprises on the first floor the principal's office, four class rooms, a reception room, Japanese headmaster's office, and the school physician's dispensary; in the second story, a chapel or audience room, with a seating capacity for about 300, two rooms for foreign teachers, and a dormitory of twenty rooms for the girls; in a high basement is a spacious dining hall, kitchen, and lavatories, while the whole upper floor is open for calisthenics and play.

From the central position occupied by the school on the Bluff, where most of the foreign residents live, the chapel is in great demand for all kinds of public meetings. The mid-week and Sunday evening prayer meetings of the Union Church, the meetings of the literary and musical societies, and other occasional gatherings bring in an income of several hundred yen, which goes towards the maintenance of the building.

The Seminary had thus been substantially enlarged on account of the increasing demand for accommodations of would-be pupils and yet before its final completion there was a revulsion in the mind of the people against foreigners in general, and so against schools carried on by them. And, furthermore, the higher education of women was not so much the fashion as it had been, so that there was a falling off in the number of pupils and applicants for admission. This antagonism to foreign influence was felt in all similar schools throughout the country. But now a reaction against this state of feeling is appearing, and, what is much better, the Japanese are beginning to



realize that the education of the girls of the empire is something so important that it cannot be carried on by fits and starts, but must be pursued systematically, and, furthermore, that the government accommodation for the education of girls is entirely inadequate for the needs of the country. According to the latest official statistics, those to the close of the year 1897, the number of girls attending schools of various kinds throughout the country is as follows :

	Government Schools.	(Kwan Ritsen) Pupils.	Public Schools.	(Ko Ritsen) Pupils.	Private Schools.	(Shi Ritsen) Pupils.
Primary Schools.....	2	400	23,361	1,393,698	497	29,859
Common Middle Schools.....	3	359	....	....	....	....
Common Normal Schools....	..	....	47	810	....	....
Higher Normal Schools.....	2	208	....	....	....	....
Colleges, etc.....	..	....	181	1,652	65	1,058
Higher Girls' School,....	1	393	19	4,708	6	1,698
Miscellaneous Schools.....	1	50	17	951	1,082	17,521
Total.....	7	1,010	264	8,121	1,153	20,270
Grand Total, including Primary Schools....	9	1,410	26,625	1,410,819	1,650	50,127

Mission schools are not included in this list, unless it may happen that some of them at that date were reported as having received a government license.

The age for primary scholars is from 6 to 14, and the number of girls of this age throughout the empire was 3,976,159,

while the number of girls between the ages of 11 and 20, that is, those of the age to attend the Ferris Seminary was

4,274,848.

The number of foreign teachers in the Ferris Seminary has varied from one to five, reaching the maximum in the years 1889-1893. That of the Japanese teachers has varied from two to twelve, reaching its maximum in the years 1892-1895.

The foreign teachers at present are the Rev. E. S. Booth, Miss Anna De F. Thompson, Miss Julia Moul-



ton, and Miss Harriet Wyckoff ; of whom Miss Moulton devotes most of her time to teaching music, vocal and instrumental, an important work in view of the evangelization of the country, since intelligent leaders of devotional music are needed everywhere. There are four Japanese teachers and three assistant teachers in drawing, sewing, &c., and the Japanese Matron who, under Mrs. Booth, looks after the girl's deportment, visits their homes if necessary, and receives all callers and inquirers.

The number of pupils who have entered the Seminary is five hundred and fifty, their ages ranging from six to eighteen years, coming mostly from the middle and upper classes of society, and representing nearly every province in the empire.

There have been 72 graduates, of whom 7 have died ; 8 are teaching in Mission Schools ; 8 are engaged in work under the direction of missionaries ; 1 is in the Bible Course ; and 6 are otherwise employed ; one who has not graduated is also working for the Salvation Army. The present number of pupils is 54, of whom 24 are Christians, and nearly all the graduates without exception were either baptized, or would have been so could they have obtained the consent of their parents.

The first pupil from the Academic Course (discontinued in 1897) graduated in 1882. She was Kashi Shimada, whose name is familiar to a large circle of friends in America. She died February 10, 1896, at the age of thirty-three. She taught in the school for seven years. After her marriage to Mr. Iwamoto she was active in literary work as far as her family duties and health would permit. The second class of two pupils graduated in 1884 ; the third class did not graduate till 1889. In 1890 the first class was graduated from the Grammar Course.

The Ferris Seminary is at present divided into three departments or courses:—the Preparatory, Grammar, and Bible Courses.

1. The Preparatory Course is for four years, to which girls of 11 years of age and over are admitted.

2. The Grammar Course is for four years; the studies are in both Japanese and English, and the grade at-

tained is nearly equivalent to that of the grammar department in the public schools in America.

3 The Bible Course is for two years, and is especially designed for those who expect to teach, or to engage in evangelistic work. It includes a Normal Course in Bible study, a chronological study of the whole Bible, and also practical illustrations of the method of studying the Bible by books and topics.

In the studies pursued and the instruction given no attempt is made to supply the Japanese women with a "higher education" in the sense in which that term is appropriately used in Western lands. The aim of the school is to combine the Christian home influence with good practical education, adapted to the necessities of awakened Japan. To attain this end, not only are the ordinary intellectual branches taught, and facility to read and write both Japanese and English cultivated, but careful attention is paid to the development and culture of the physical nature as well.

The school, however, pays particular attention to the development and upbuilding of the moral and spiritual nature. Christian Ethics and the Word of God are made subjects of daily class study. The object is to produce an all-round Christian character, and relying on the gracious co-operation of the Holy Spirit, the success of the past will be an earnest of the years to come.

## II. MAIJI GAKUIN.

The Meiji Gakuin is a school for boys and young men under the auspices of the missions of the Reformed Church in America and the Presbyterian Church U. S. A. It is situated on the western edge of Tokyo, about five miles from Tsukiji, the former Foreign Concession, and also from the principal business centres, in Shirokane of the Shiba District.

According to the Constitution of the Meiji Gakuin, "The aim of the institution is to furnish a thorough Christian education, and especially to train young men for the ministry," and to carry out this aim it is divided into two departments, the Academic and the Theological.

The general government is lodged in a Board of Directors, composed of seven foreign and seven Japanese members, the election of whom is provided for in the following manner : " the foreign members shall be elected by the co-operating missions. The Japanese members shall be communicants in good and regular standing in the Church of Christ in Japan ; and shall be elected by the Board of Directors, for a term of two years." The immediate administration is under the faculties of the two departments, all the professors of which are appointed by the Board of Directors ; but, as a matter of fact, any one designated by one of the missions has always been appointed by the Board.

#### Origin of the Theological Department.

The Meiji Gakuin as it now stands is a growth, and to understand this growth we must look back at its history. As early as 1870 Dr. S. R. Brown, on his removal from Niigata to Yokohama, started classes in his own house, where he taught elementary subjects, and later theological studies. In this teaching he was assisted by his daughter, as well as by other members of the mission. These classes were continued till 1879, when Dr. Brown returned to America.

#### Union Theological School.

Two years before this, after the formation of the United Church of Christ (1877), the three missions belonging to the Council united in theological school work, and in the autumn of 1877 opened the Union Theological School in Tsukiji, Tokyo. Each mission appointed one of its members a permanent teacher in the school, though other members of the mission taught special branches as they were able. The permanent instructors were the Rev. S. G. McLaren of the Scotch Presbyterian Mission, who remained connected with the school until he left Japan ; the Rev. Jas. L. Amerman of the Reformed Mission, who also was connected with it till he returned permanently to America in 1892 ; and the Rev. William Imbrie of the Presbyterian Mission U. S. A.

#### Origin of the Academic Department.

The Presbyterian Mission had a flourishing school for boys in Yokohama under the care of Mr. John C. Bal-

lagh. This was removed to Tokyo in 1880, and its name changed to the Tsukiji College (Tsukiji Dai Gakko).

Mr. Martin N. Wyckoff came out under the Reformed Mission in 1881, and in the same year organized a school in Yokohama known as the Seishi Gakko ; this was well sustained and successful. In 1883 it was removed to Tokyo and united with the Tsukiji College of the Presbyterian Mission, the two becoming the Union College.



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In 1886 the Meiji Gakuin was organized, in which the Union College became the Academic Department, and the Union Theological School, the Theological Department. And the next year the brick building No. 17 Tsukiji was erected for the accommodation of the Union Theological School, and the Theological Department of the Meiji Gakuin continued to use it even after the Academic Department was removed from the Union College to Shiro-

kane (1887), until 1899, at which time the new Theological Hall was erected on the grounds of the Meiji Gakuin.

In 1887 Sandham and Hepburn Halls were built on the newly acquired grounds at Shirokane, in the Shiba District of Tokyo, and the Academic Department opened its full term there. Sandham Hall, the gift of Mrs. S. A. Sandham of New York City, contains eight class rooms, besides offices and a large room used for chapel and Commencement exercises capable of holding nearly 300 people. Hepburn Hall, built chiefly through the liberality of Dr. Hepburn, is a dormitory for students, and contains 60 rooms for 120 or more boarders.

Harris Hall was built in 1888 by the Messrs. Harris of Philadelphia, the materials used being those of the Union College building in Tsukiji. This serves as a dormitory for the theological students, and has been for some years

also the residence of Mr. Kumano, who as Kanji has the immediate supervision of the students.

There are four dwelling houses for the teachers. One was built by Dr. Hepburn, and the other three by the Presbyterian Mission, and if one of them is occupied by a member of another mission the rent received is used for the maintenance of scholarships and other school expenses.

After the new Theological Hall was built the library was re-organized, and those of the two Departments were united. The Reformed and Presbyterian Missions had made annual grants towards the library fund for some years, and Dr. Chas. K. Imbrie of Jersey City presented his library of 700 volumes, so that at present there is a large and well selected library of about 8,000 volumes, housed in a convenient room built for the purpose in the Theological Hall.

The property given by Mr. and Mrs. E. R. Miller in 1888 for the erection of a chapel for the Meiji Gakuin was sold in 1898. The whole sum realized from the sale, with accrued rent and interest, was Yen 13,633.08. As neither at that time nor previously was there any need of a chapel for the students, beyond the present large audience room in Sandham Hall, the funds were, with the full consent of the Board of Directors of the Meiji Gakuin, given in trust to the Board of Foreign Missions of the R. C. A., to be used by it for the original purpose, should it be so needed, or failing that, in some other way as directed by the donors, or if not so directed, as the Board see fit to use it.

#### History.

Since the organization of the Meiji Gakuin there have been changes of all kinds, in the personnel of the instructors and the classes, curricula, et cetera, of both Departments, of which it is not necessary to speak in detail. Among them the following may be noted :

At one time the Preparatory Classes to the Academic Department were established in Kanda, the student quarter of the city. But the advantages which were hoped to accrue from this move—especially a large increase in the students of the main course—did not take place, and after a trial of five years the plan was given up.

In the Theological Department, in 1889, an innovation was introduced when it was seen that there was a large class of men who were too old to take a long course in theology and so to prepare themselves for the office of ministers of the gospel ; but who ,it was thought, could do good work in the churches if they had a course specially suited to their wants and abilities and the time at their disposal. At the suggestion of some of the Japanese ministers, the Reformed and Presbyterian Missions established such a class, using the building in Tsukiji, which had been vacated by the removal of the Theological Department to Shirokane, for the purposes of instruction. There were over 70 applicants for admission ; but as so many could not be accommodated some 30 were selected.

It should be remembered that this class of evangelists was not intended as a rule to enter the regular ministry. It was hoped rather that the majority of them, while better prepared for efficient Christian work, would not abandon their former callings.

The class began with bright prospects and was continued for several years, but was finally discontinued for want of material. A very small proportion of the men proved to be efficient workers, and the experiment was a disappointment.

In 1891 Dr. Hepburn resigned his position as President, which he had held since 1887, and in his place the Rev. Kajinosuke Ibuka was elected to the post, which he has filled so well and so acceptably ever since. The next year the institution lost the services of Dr. Amerman, who had been so closely connected with it and had done so much for it from the beginning. He has left a record in the number of works translated into Japanese, chiefly the results of his lectures on Systematic Theology. In the same year Dr. Knox, who also had done efficient work as a teacher, retired to return to America. The Meiji Gakuin lost severely in the deaths of Prof. Ishimoto, who was studying in America when he died, and of Dr. J. C. McCauley of the Presbyterian Mission.

It is well for us to note that from the time when Dr. Amerman left in 1892 until Dr. Poppen came to Japan in 1896 there was no regular professor in the Theological

Department from our mission, though Dr. Verbeck and Mr. Miller taught to supply the deficiency ; and since the departure of Dr. Poppen for America in 1898, our mission has had no representative in the Theological Department at all.

We hope from negotiations now pending that the Southern Presbyterian Mission may be able to send one of its members to occupy a chair in the Faculty, and so help to increase the power of the institution for good.

For some years the general idea has been to conform the curriculum of the Academic Department as far as possible to that of the government Common Middle Schools, so that the graduates could enter the Higher Middle Schools, and so advance to the University.

From time to time the number of students in both the Departments has fluctuated. At one time everything foreign was regarded with favor, and schools where English was taught by foreigners were in special esteem. The year 1890 was the most flourishing in the history of the Theological Department. There were 19 graduates, and 19 men entered the Junior Class. But in 1897 the number of students in both the Academic and Theological Departments fell away in a marked degree. The chief cause operating in the Academic Department was the existence of a general anti-foreign and anti-Christian feeling accompanied by improvement in the government schools. In the Theological Department several causes combined to reduce the number of students. A smaller number of converts than previously among the young men ; a change in the evangelistic spirit in the churches ; increasing opportunities for entering secular callings of various kinds in which relatively high salaries could be obtained ; and the adoption of a policy to employ fewer workers ; so adding to the uncertainty of employment after graduation. The number of students in the Academic Department is now rising again, and the outlook is more promising than it has been for several years ; and while the number of students in the Theological Department is now smaller than ever before, there never was a time when the need of trained workers was so keenly felt and expressed by the missions. It is to be hoped that the very need will in various ways lead to a supply.



Within late years several students in the higher classes have come from Japanese schools, which has given an opportunity to compare the students of these schools with those of the Meiji Gakuin, and with the following result :—In scholarship the students of the Meiji Gakuin compare favorably with the new comers. In English they are nearly always superior, though in mathematics and other subjects taught exclusively in Japanese they in some instances fall behind. In punctuality and conduct generally the contrast is manifest. Those who have been several years in school seem like a different kind of boy from their classmates. This may be due in part to the fact that they come from Christian homes, but large credit is also due to the school training.

It is interesting to note in this connection that the class of students who are coming to the school is more and more largely from a Christian constituency. And this is as it should be. One of the great objects of the founders was to provide a school where Christian parents could send their boys, knowing that they would be under religious influence, and where, too, their companions would be in a large measure those whom they would choose for their sons. For it must not be lost sight of for a moment that the tendency of the government schools is not only un-Christian, but directly anti-Christian ; and on the other hand that the school exercises a decidedly Christian influence on all the students, so much so that there is a large per cent. of the scholars who profess Christianity while in school.

#### Purpose.

The purpose of the Academic Department is to give a Christian education, that is, to give as good a general education as is possible within the limits of the institution ; and at the same time to give instruction in the truths of Christianity, and endeavor to build up Christian character. In pursuance of this the Bible is in the regular curriculum, and there are religious meetings held by the teachers with the students, and also by the students among themselves. A Y. M. C. A. is formed among the young men, and some of them help in teaching in Sunday schools in the neighbourhood. At one time there was a church organized by the Classis of the Chris-



THEOLOGICAL DEPARTMENT AND LIBRARY, MEIJI GAKUIN, TOKYO.

tian members of the institution. But this was afterwards disbanded, and now those who become Christians while in school generally join a church in the immediate vicinity.

The course of instruction in the Theological Department includes at present the following subjects :—Old Testament Introduction, History, and Theology ; New Testament Introduction and Theology, the Life of Christ, and Exegesis of the Epistles ; Reading in English, General History, History of the Church and History of Doctrine ; Church Polity, Homiletics, Ethics, Apologetics, Philosophy of Religion, and Systematic Theology. A course of lectures on Pastoral Theology is generally delivered by one of the Japanese pastors in the city or neighbourhood.

All the students are during the term engaged in religious work among the different churches or Sunday schools of the city ; some of them regularly supply preaching stations in and around the city.

There have been 143 graduates from the Meiji Gakuin Theological Department, including those of the Union Theological School. Of these 78 are now in the service of the Church of Christ in Japan, and 12 in that of other evangelical churches. Eight (4 of whom are included in the 78) are teachers in Christian schools. Eleven are teachers in government or other schools. Eleven have died ; 15 are in other callings ; of 12 the Meiji Gakuin has no knowledge.

Before closing this account of the Meiji Gakuin there are two subjects which ought to be alluded to, on account of the relation they bear to the cause of education in general and to Christian schools in particular. The first of these is the Rescript of the Emperor on the subject of Education, issued in 1893. This document in itself is not remarkable, and contains no reference to religion. In any other country it would have been commended when first promulgated, and then allowed to drop into forgetfulness ; but in Japan it has been raised into a fetish. Although doubtless there was no such design on the part of the Emperor when he signed it, it has been made by the Department of Education the basis of all moral instruction throughout the schools of the empire ; and at

least once a year all the scholars are assembled in their various schools and made to listen to the formal reading of the document, and then bow before the pictures of Their Majesties the Emperor and Empress. In some schools, in the Hokkaido for instance, these portraits of Their Majesties are kept in a shrine built for the purpose, which in shape, position, et cetera, is like any idol shrine. A professor lost his position for daring to criticise the style in which the document was written; and teachers have lost their positions for refusing to bow before the portraits, because they as Christians held that such bowing would be religious worship.

The other subject worth mentioning is the issuance of an Instruction by the Minister of Education, in reference to an Imperial Ordinance. Before going into this matter it is interesting to note that it seems to set at rest the question as to whether the bowing before the portraits of Their Majesties is religious worship or mere homage. It decides definitely for the latter, because the Instruction says, "religious instruction must not be given, or religious ceremonies be performed at Government Schools, Public Schools," etc.

On the 3rd day of August, 1899, the day before the French and Austrian Treaties went into operation (the other treaties having gone into operation on the 17th of July), the Minister of State for Education, Count Kabayama, issued over his signature the following Instruction (12).

"It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies be performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

On the 16th of the month representatives from six Christian schools—Aoyama Gakuin, Azabu Eiwa Gakko, Doshisha, Rikkyo Chu Gakko, Meiji Gakuin, and Nagoya Eiwa Gakko—met in Tokyo to consider what steps ought to be taken by them in reference to this Instruction.

Resolutions were passed declaring that they would forfeit their licensed privileges rather than give up their

Christianity, and at the same time a representative committee was formed who were to see the Minister of Education and see if relief could not be obtained from the action of the Instruction.

This committee subsequently had interviews with the Minister, Vice-Minister, and Counsellor of the Department ; but the relief desired was not obtained. The only concession was that schools might hold religious exercises out of school hours, if such exercises were conducted by the individual teachers as individuals, and not by the schools as schools.

The action of this committee was afterwards confirmed by a Conference on Educational Matters gathered in Tokyo of the missionaries from all over Japan. Many interesting things were elicited at this time, and the Convention cordially requested the Committee to continue to act as the representative of the Convention.

The matter stands as follows : In one case a Mission School has retained its place in the government system and thereby submitted to the restrictions of the Instruction. In another case a school has submitted to the restrictions, but in consequence the Mission previously connected with it has severed this connection. In all other cases, including the Meiji Gakuin, the schools have given up their connection with the government system for the sake of the principle involved ; and it now seems likely that the government will make a special announcement which will indirectly restore to them the privilege desired.

### Literary Work.

Dr. S. R. BROWN : Translation and Revision of the New Testament; A Grammar, and a Phrase Book on the Mastery System.

Dr. VERBECK : Translation and Revision of the Old Testament, especially the Psalms ; A Synopsis of all the Conjugations of the Japanese Verbs, a most valuable book, which is not at all appreciated by beginners. Tracts : "Christianity will never become a useless thing," "Worship of God," "Misunderstandings about Christianity Corrected," etc.

Dr. AMERMAN : The Theology of the New Testament ; Theism; The Attributes of God and the Trinity ; The Divine Decrees ; Anthropology ; The Creation of the World; Soteriology; Church Government; The Gospel of Mark in Colloquial. All in collaboration with the Rev. K. Ibuka, M. A.

Mr. MILLER : With Dr. Brown the translation of the Heidelberg Catechism, and later the revision of the same; Reformed Church Liturgy. From Jan. 1897 to July 1898, edited and published the translation of the International Bible Lessons.

Mrs. MILLER: From 1882 edited the "Glad Tidings," a semi-monthly with an edition of 3,100, and the "Little Tidings" since 1894, which has an edition of 4,300.

Dr. WYCKOFF : "Beginners Composition and Phrase Book."

Mr. SCUDDER: Work on the Sunday School Lessons.

#### LIST OF MISSIONARIES.

	Went out.	Retired.
Rev. S. R. Brown, D. D.* and Mrs. Brown* .....	1859	1879*
D. B. Simmons, M. D.* and Mrs. Simmons .....	1859	1860
Miss C. Adriance*.....	1859	1860
Rev. G. F. Verbeck, D. D.* and Mrs. Verbeck .....	1859	1898
Rev. Jas. H. Ballagh and Mrs. Ballagh .....	1861	
Miss Mary E. Kidder (Mrs. E. Rothesay Miller).....	1869	
Rev. C. H. H. Wolff* and Mrs. Wolff.....	1871	1876
Miss S. K. M. Hequembourg .....	1872	1874
Miss Emma C. Witbeck.....	1874	1882
Rev. E. Rothesay Miller.....	1875	
Rev. J. L. Amerman, D. D. and Mrs. Amerman .....	1876	1893
Miss Harriet L. Winn.....	1878	1887
Miss Elizabeth F. Farrington.....	1878	1879

Miss Mamie J. Farrington.....	1878	1879
Rev. Eugene S. Booth and Mrs. Booth .....	1879	
Miss Carrie E. Ballagh.....	1881	1885
Prof. Martin N. Wyckoff, Sc. D. and Mrs. Wyckoff .....	1881	
Miss Carrie E. Ballagh .....	1881	1885
Miss M. Leila Winn.....	1882	
Rev. Howard Harris and Mrs. Harris .....	1884	
Miss Mary E. Brokaw.....	1884	1899
Miss Anna DeF. Thompson.....	1887	
Miss Mary Deyo.....	1888	
Miss Julia Moulton.....	1888	
Rev. Jacob Poppen, Ph. D. and Mrs. Poppen .....	1896	1898
Rev. Frank S. Scudder and Mrs. Scudder.....	1897	
Mrs. J. D. Schenck.....	1897	
Miss Harriet Wyckoff.....	1898	

\*Deceased.











